

... THE ...

# Converted Catholic

EDITED BY FATHER O'CONNOR.

"When thou art converted, strengthen thy brethren."--Luke xxii: 32.

Vol. XII.

OCTOBER 1895.

No. 10.



142 West Twenty-first Street, New York.



JAMES A. O'CONNOR,  
PASTOR,

And Editor of THE CONVERTED  
CATHOLIC.

## EIGHT YEARS A PRIEST—SIXTEEN YEARS A MINISTER OF THE GOSPEL—WORK OF CHRIST'S MISSION.

**I**N answer to several inquiries which reached me last month regarding the work of Christ's Mission and how it was sustained, I beg to say that it is supported solely by voluntary contributions. For sixteen years I have been

laboring in this cause without salary or payment from any church or missionary board. I came to New York in September, 1879, to begin the work of evangelization of the Roman Catholics in the United States. I had been a

priest of the Roman Catholic Church for eight years, but our merciful God had graciously delivered me from that awful state of life and led me in His own providential way to know and accept Christ as my Saviour and only Mediator, who had given His life to the death on the cross for me, a miserable, wretched sinner. After I had withdrawn from the priesthood—and for the benefit of my Roman Catholic readers let me say that I was neither “expelled” nor “kicked out,” nor even “excommunicated,” as was Father Edward McGlynn, but voluntarily retired from a position which had become hateful to me when I had lost faith in the doctrines of the Roman Catholic Church—I entered a physician’s office in Cincinnati, and while earning my daily bread by assisting him I studied medicine with the intention of making that my future profession.

But God had a work for me to do, and after spending some months at Cambridge, Mass., where I desired to pursue a course of study at Harvard University, I came to New York. Since then—for sixteen years—I have been preaching and writing with the purpose of leading the Roman Catholics and all whom I could reach by voice and pen to a knowledge of the Gospel of Christ, which is the power of God unto salvation to every one that believeth. I can say in all humility, I have not been ashamed of this Gospel which has done so much for me that I have proclaimed it in season and out of season.

Another purpose I have had in view was to denounce and expose the iniquities of the Roman Catholic system of religion which has made the truth of God of none effect by its commandments and traditions and has kept nations and peoples in the darkness of error and superstition. How far my efforts have been successful it is not for me to say. The work of sixteen years speaks for itself. Tens of thousands of Roman Ca-

tholics have heard the good news of salvation through Christ alone and have been warned of the dangers of Romanism and exhorted to come out of that Babylon. Large numbers have come out and accepted Christ as their Saviour, their Prophet, Priest and King instead of the Pope, and among them have been forty priests whom I have welcomed, helped and cared for in all things until they learned the way of the Lord and the kind of life for which they were fitted by nature and grace. Many of those converted priests are now ministers of the Gospel and pastors of churches in various denominations; others are in secular pursuits, physicians, teachers, journalists and clerks.

For twelve years I had been preaching in hired halls in this city, like Masonic Temple, which has a seating capacity of 1,000 persons, where I held services for ten years. During those years my office was in the Bible House, where I began the publication of *THE CONVERTED CATHOLIC* in 1883. Four years ago we purchased the present building known as Christ’s Mission, which is the centre of all the departments of the work, and where priests who desire to leave the Roman Catholic Church on religious grounds are always welcome. Here they find rest for their souls that have been shipwrecked by Rome’s false signals of salvation through sacraments, and a home where they can abide until their future life is determined. Among the priests who have recently come to Christ’s Mission I need only mention Father Lambert, the great Redemptorist missionary, who is now pastor of a large Wesleyan Church in Kingston, Jamaica, West Indies, and Father Ferrando, the eloquent Capuchin priest who came to the Mission last May and is now in Princeton Seminary preparing for his life work of preaching the Gospel to his Spanish brethren in South America.

One of the letters of inquiry to which I referred in the opening sentence of this article came from far off Montana. The writer said: "I enclose seven dollars to assist you in your work. I understand you are supported entirely by voluntary contributions. Is this correct? Wishing you great success in such a worthy cause, I am,

"Yours very truly, M. M. L."

Our good friend is quite correct. During all those sixteen years of labor in this cause I have received no salary. The late Rev. Dr. Irenæus Prime of the New York *Observer*, who with the late Dr. Philip Schaff, the eminent Church historian, frequently attended our services, had great sympathy with the work and more than once expressed the wish that I could have a regular salary. But it has seemed to be the will of God that I should continue in this work of faith and labor of love as I began, without any salary or regular income, but trusting in the Lord for all things.

The building we now occupy has increased in value since we took possession in April 1891. The title to the property is held by a Board of Trustees, who are members of various Protestant churches and active Christian workers in their own fields of labor, most useful to their pastors, but with little or no time to give to the work of Christ's Mission. Hence it is that the whole work of the Mission has fallen on my shoulders, the preaching, the writing, the publishing of THE CONVERTED CATHOLIC, conferences with inquirers, the caring for priests and providing for them, and many other duties that are usually shared by several persons.

The expenses of the Mission have been paid by the voluntary offerings of Christian friends who are interested in the work and have observed its progress. But this last year, owing to the general depression in business, the contributions have fallen off to such a degree that

there is a debt of one thousand dollars in the current expenses.

This debt should be paid or the work must suffer. It is not a large sum, but it must be paid soon. But for the kindness of Mr. John Curry, the President of the Board of Trustees of the Mission, who helped us to tide over the summer, the work could not be carried on this year. As matters now stand it is necessary for me to appeal to the tried and true friends of this cause to come to my assistance and help me to pay off this debt of \$1,000. It is a burden that becomes more heavy every day it remains unpaid. This is the first appeal of this kind to meet current expenses that I have been forced to make, and am confident it will not be in vain. Hitherto the Lord our God has helped us, and His arm is not shortened. The generous friends who have sustained the work for sixteen years will not let it languish now even though the times are hard and money is scarce. All contributions, large or small, as the Lord has prospered the donors, will be thankfully received and promptly acknowledged.

JAMES A. O'CONNOR.

### A Gracious Endorsement.

The following editorial note in the Philadelphia *Episcopal Recorder* of September 26, 1895, is highly appreciated by THE CONVERTED CATHOLIC:

We print this week an article contributed by our friend, Dr. West, to THE CONVERTED CATHOLIC. There are none among our contemporaries for which we feel more hearty sympathy than this valuable monthly. While faithfully testifying to the truth as it is in Jesus, it fearlessly and honestly directs attention to the errors of Rome, not from love of controversy, but in the hope of rescuing misguided souls from the trammels thrown around them by the Church in which they have been brought up. We shall be glad if any words of ours should lead to an increase both of readers and subscribers to Mr. O'Connor's ably conducted journal.

We earnestly hope the friends who read the above kind words from one of the best edited and most spiritual papers in the United States will help this cause as best they can.

### ➤EDITORIAL NOTES AND COMMENTS.◀

#### Freedom of Worship in Catholic Countries.

The report of Rev. John Lee to the Chicago Methodist ministers on their effectual efforts to induce the Papal authorities to allow freedom of worship in Peru, Ecuador and Bolivia will be read with great interest. As the *New York Christian Advocate* said, "it is a model report," and summarizes in an excellent manner the proceedings taken by those zealous Methodists of Chicago. Dr. Lee deserves the thanks of all American Christians, and we feel assured the readers of *THE CONVERTED CATHOLIC* will pray that God's blessing may be abundantly poured out upon him for his great work in opening the way for the devoted missionaries in those countries to carry the Gospel message to the people who have been held in the most awful spiritual slavery that the world has ever seen. Freedom of worship in South America means that the Roman Catholics will be free to hear and heed the Gospel message, and when heard it will have the same effect on them as on other human beings—many of them will be converted by the grace of the Holy Spirit. It is the same power of God that can convert a Roman Catholic that makes any person a child of God. We look for many conversions in those Southern republics.

In the Roman Catholic countries of Europe the sound of the Gospel trumpet will also soon be heard everywhere, and many of the people will obey the call. A dispatch from Budapest dated September 30, 1895, contained the following good news: "The lower house of the Hungarian Diet to-day adopted bills providing for the recognition of the Jewish religion and establishing freedom of worship."

In Rome the magnificent new building of the Methodist Episcopal Church was opened last month.

#### Thomas Jefferson and the Jesuits.

Thomas Jefferson, the sage of Monticello, said in a letter written in 1823: "Were the Pope, or his holy allies, to send in mission to us some thousands of Jesuit priests to convert us to their orthodoxy, I suspect that we should deem and treat it as a national aggression on our peace and faith." The Democratic party of the present day, which claims Jefferson as its founder, has not deemed or treated the Jesuit invasion as a national aggression. The Jesuits are here in thousands, and instead of opposing or repelling them the Democratic administration at Washington orders a Government vessel to be placed at the service of Roman Catholic priests to meet Cardinal Gibbons on his recent return from Rome. Many distinguished Protestant ministers have come to this country from Europe, men superior to Gibbons in all respects, but there is not on record a single instance where the Government was asked to honor them in this manner. If the Cleveland administration had refused to send a vessel down the bay to meet our "Scarlet Prince" every priest in the country would threaten vengeance against the party at the polls, and politicians know what that means. Thomas Jefferson is dead and the Jeffersonian party is in the hands of the Jesuits.

#### The Heathen at Home.

In the same letter Jefferson said the foreign element in our own Republic, though it was then comparatively small, was in need of enlightenment quite as much as the heathen in distant lands. "While we have so many around us," he wrote, "who need instruction and assistance, why carry to a distance and to strangers what our own neighbors need?" Commenting on this the *New York Recorder* (from which we quote) says:

"Considering the composite character of the population of Manhattan Island and the social and religious conditions prevailing on the east side, there is as fine a field for the application of the Jeffersonian doctrine in regard to caring for the heathen at home as there is in China or anywhere else." While men and money should be sent to the foreign field, the heathen at home should not be forgotten.

#### Roman Catholics in Protestant Universities.

The incongruity and inconsistency of Protestant colleges and universities employing Roman Catholic teachers have been frequently referred to in *THE CONVERTED CATHOLIC*. The case of Professor William C. Robinson, of the Yale Law School, was a conspicuous instance. He had been a Protestant, but some years ago he bowed the knee to the Pope and made him and his priests the arbiters of his soul's destiny. As a Protestant he knew, or ought to have known, that salvation could come to him through Christ alone; now he depends upon the priests and the sacraments which they manufacture for the forgiveness of his sins and reconciliation with God. As a pervert to Rome he exhibited the characteristic zeal of such persons.

A "Catholic Club" was organized at Yale, though there were only a few Roman Catholic students there, and Harvard and other universities which were founded and endowed by the wealth of Protestants followed Yale's example. The hierarchy and the Jesuits thought that these clubs would not only be safeguards for the Roman Catholic young men and preserve them from the contaminating influences of their Protestant surroundings, but that they would also be the nuclei for the propagation of Papal doctrines. Their hopes have been blasted, for the clubs are so feeble they are laughed at by the great body of students, and even the Roman Catholic

young men have realized the absurdity of their attempts to proselytise their fellow students.

#### Professor Robinson Leaves Yale.

And now Professor Robinson, having failed to introduce Roman Catholicism into Yale, has taken his departure from that institution for the more congenial field of labor in the Catholic University at Washington, where he will be dean of the department of sociology. He left Yale last month to enter upon his duties at Washington, and we expect soon to hear of the dissolution of the Catholic clubs at the other universities as well as at Yale. Professor Robinson can form as many clubs as he pleases at Washington and call upon the Catholic young men at the other colleges to follow him. It is not known what pressure was brought to bear upon the learned Professor to leave Yale, but it may be safely assumed that he would not voluntarily leave a position of honor and dignity in one of our foremost universities for an insignificant place in such an institution as that at Washington. It may be that when he sees what priests really are he will return to the true faith. In the presence of perverts like Professor Robinson priests are usually on their best behaviour; but if he keeps his eyes open he will see some things.

#### The Temporal Power a Crime.

Archbishop Corrigan said at the meeting of German Catholics in Cooper Union last month to protest against the occupation of Rome by the Italian Government:

No lapse of time will ever make that right which is against the principles of justice and charity, and the deed committed twenty-five years ago, when an invading army in the time of peace entered the city of Rome, is a sin that cannot be condoned.

How can this man talk of "justice and charity" in connection with the Pope's temporal power which was obtained by fraud and crime?



## REASONS FOR RENOUNCING ROMANISM AND WITHDRAWING FROM THE PRIESTHOOD.

BY REV. JAMES A. O'CONNOR.

### VI.

I was only twelve years old when I was set apart for the priesthood by my parents and their clerical advisers. There were several priests in our family on both sides. My father was a descendant of the clan O'Connor, and one of his relatives who lived near the town of Listowel, County Kerry, always used the distinctive title "The O'Connor" to designate his headship of the family. My mother's name was also O'Connor, but her family was a different branch of the great clan. They claimed to be descendants of Roderick O'Connor, the last King of Ireland. The O'Connor Don of the West of Ireland was the head of that family in my time.

Both families were devoted Roman Catholics, though I remember my father speaking of a Parson Connor who was a rector in the English Church, and of other relatives who had become Protestants. At present there are several O'Connors in Ireland who are clergymen in the Church of Ireland. But my father believed implicitly in the holy Roman Catholic Church, and when the late Pope Pius IX. called for troops to defend his temporal power against the brave Garibaldi and his compatriots who sought to deliver their country from Papal tyranny, he sent two of his men servants to Rome to fight for the Pope. This was in 1861. A year later when those young men returned from Italy, where the Papal army had been defeated, they had lost all faith in the Pope, and declared that the Italians should be free. If they had to fight again it would be on the side of the Italians. Notwithstanding their revolutionary sentiments my father again took them into his employment. He was a

contractor for public works, and sometimes employed one hundred men in his various departments. Among them the former Papal defenders became known as "Garibaldians," and I well remember the frequent controversies that arose in the ranks of the workmen on the subject of the rights of the Pope to temporal power, like any other king, and the right of the Italian people to govern themselves. The young "Garibaldians" made many converts to their views, which they were ever ready to defend with their fists when necessary. As a lad I admired their courage and sided with them, though not in the presence of my father. Many years afterwards, in 1885, it was my privilege to be present at the dedication of the statue to Garibaldi in Washington Square, New York, and to pay my tribute of respect to the memory of the Italian hero. The orator on that occasion was the late Professor Botta, of the University of the City of New York, a former Italian ecclesiastic who had become a Protestant and had attained distinction as an author on educational subjects. He was vice-president of the Union League Club of this city when he died a few years ago.

When I entered St. Brendan's Seminary, Killarney, to study for the priesthood I knew Butler's Roman Catholic Catechism by heart, which Father Lawlor, the most learned professor in the seminary, said was the best compendium of Roman Catholic doctrine in the English language. I had read other Roman Catholic books of devotion such as Butler's Lives of the Saints, and my mother had a copy of the Douay Bible, which I remember reading surreptitiously. She did not directly forbid her children to read it, but she kept it out of our way. Though she was not a

bigoted Roman Catholic, she often told us that all religious instruction must come from the priests. Her uncle, Father Batt O'Connor, of whom she was justly proud, was one of the most respected priests in Ireland and a great preacher in the Irish language. She read the Bible herself and used to say she had permission from her uncle to do so. But it was not placed within our reach, and I fear my stolen peeps into its pages only satisfied my curiosity regarding the wars and contentions of the Old Testament. I experienced a certain awe and reverence in reading the New Testament, and was fascinated by the personality of Christ. I wept as I read the story of His death and crucifixion, but I did not realize that all His sufferings were on my behalf. In the Killarney Seminary I never saw a copy of the Bible, and did not have an opportunity of reading the Holy Book again until I entered the Seminary of St. Sulpice in Paris. The catechism and the priest's explanations of its doctrine constituted the sum of the religious teaching in the Irish seminary.

Bishop Moriarty was then the head of the Kerry diocese and the president of the seminary. He was a learned and cultured man, and one of the best orators among the Irish bishops. He was educated in France and had been a professor of theology in a French college. While distinguished as an ecclesiastic, he was not popular with the Roman priests and their parishioners. He was a firm supporter of the English government, like Cardinal Cullen of Dublin, and opposed to all political agitation. During the Fenian uprising against the government he denounced the revolutionists in most violent language. From his pulpit in the Killarney Cathedral he said, "Hell is not hot enough, nor eternity long enough for those miscreants."

[TO BE CONTINUED.]

### The Orangemen and Roman Catholics.

The London *Protestant Observer*, one of our most valued exchanges, in its issue for the present month has the following editorial note. The editor, Mr. Walter Walsh, is not only a good writer and manager of his paper, but is also an excellent public speaker, and his addresses on behalf of the London Protestant Alliance in defence of evangelical truth against Romish errors and superstitions are admirable for their fine Christian spirit and historical accuracy. Mr. Walsh says:

"I read with pleasure the following paragraph which appeared in the *Toronto Sentinel* of August 29: 'How many Romanists have the Orangemen of Canada won over to Protestantism? Is it not time we had missionaries at work among Romanists? It is our duty to give to every Roman Catholic in Canada an open Bible.' I read this with pleasure, because it shows that there are some Protestants in Canada who are anxious to promote the spiritual welfare of their Roman Catholic fellow-countrymen; yet, at the same time, I perused it with sorrow, for it implies that but few, if any, have the spiritual welfare of the Roman Catholics at heart.

"It is all very well in its way to cry 'Down with Popery!' but should we not also cry 'Up with Papists!' and by lifting them out of the errors in which they live bring them into the freedom of those who possess the pure and unadulterated Gospel."

In response to a large demand, Rev. Sylvanus Stall, D. D., associate editor of the *Lutheran Observer*, has in preparation a second volume of "Five Minute Object Sermons for Children." The first volume, published by Funk & Wagnall's Company, New York, has run rapidly through several large editions.

**REFORMED CATHOLIC SERVICES IN CHRIST'S MISSION.**

142 WEST TWENTY-FIRST STREET, NEW YORK.

JAMES A. O'CONNOR, PASTOR.

THE attendance at the meetings is usually less in hot weather than at other seasons of the year, though there are some true friends who are never absent from the services. The silver jubilee of the occupation of Rome by United Italy and the downfall of the temporal power of the Pope, which made all Italians and lovers of liberty everywhere rejoice, presented a happy theme for discussion, of which the pastor availed himself last month. He referred to the celebrations in Rome and among the Italians in this country and severely arraigned the hierarchy for their attempts to stir up strife against the Italian government by their denunciations of the King of Italy and his ministers. Cardinal Gibbons and the other bishops issued pastoral letters protesting against the "crime" of depriving the Pope of his temporal power and calling upon their people to offer prayers for its restoration. Archbishop Corrigan said this "spoliation" was a sin that could never be forgiven. It was significant that the only meeting held in New York to protest against the celebrations in Rome and demand the restoration of the Pope's temporal power was attended by German Catholics exclusively, and all the speeches were made by orators of that nationality. The Irish Roman Catholics in this country do not forget the teachings of McGlynn on this subject, and are in sympathy with the Italian people rather than with the Pope on the question of the temporal power. With the Prime Minister of Italy, Signor Crispi, they say, if Christianity could conquer the world in the first centuries, why could not the so-called vicar of Christ carry on the work now without an earthly kingdom. The truth is the Pope's claim to be the

vicar of Christ is not founded on truth or fact, and the Lord has no use for him in converting the world. My kingdom is not of this world, said Christ. My kingdom was of this world, says the Pope. Very well, but he has now no kingdom, and so his occupation is gone, never to return.

It was an occasion of great joy to the congregation to learn from the pastor that Father Ferrando had been received into Princeton Seminary, where he would be prepared for the Gospel ministry. For five months he had been the guest of Christ's Mission, and all who attend the services had learned to esteem him highly.

At the close of the meeting on Sunday, September 29, the pastor said that it had been his experience for years past that as soon as one converted priest had departed from Christ's Mission to enter upon a new life another priest was sure to come and take his place. And this was the case in the present instance. Scarcely was Father Ferrando settled in Princeton when another priest applied for admission. He was in sore distress, his heart heavy and mind filled with anguish, and he had not a friend in the world to whom he could apply for relief for his troubled soul. Mr. O'Connor said he had two letters from this priest, who was at present in New England, and he hardly knew what to do in the case. The Mission is in debt and it would be impossible to care for such priests unless assistance came to him from Christian people. The congregation that worships in Christ's Mission are poor people who cannot give much for the support of the work. But the pastor asked them to pray earnestly to God that help might come at this time.



## ❧ CONVERTS FROM ROME. ❧

**I**N every mission in New York and other large cities there are conversions continually taking place. Our good brother John McCormack, superintendent of the West Side Branch of the New York Port Society at Washington and Charlton streets, is doing excellent work among the seamen whom he visits when their ships arrive in port. He invites them to his comfortable chapel, where religious services are held regularly and a free reading room is always open for the use of the sailors. **THE CONVERTED CATHOLIC** is one of the best read periodicals in the reading room. There are many conversions at the services, and among them several Roman Catholics have been led to Christ. From the last report of Brother McCormack for this year we take the following case as one of many that have been converted at his meetings:

"A sailor on board the 'Ship Vortergern' came to us in the early part of winter, and having attended our meetings for several weeks obtained a change of heart and a clear perception of his adoption into the family of God. He delivered up his Romish prayer book to the writer, finding no comfort or help by praying to dead saints, and declared the Bible to be the only compass by which it was safe to travel over the stormy seas of this world. After being sorely tempted and tried by his old companions in evil, on confession of his faith in Christ he was received into the Mariners' Church, since which time he has sailed for China and Japan, taking with him a good supply of books and tracts in several languages, purposing to live and work for Him who hath redeemed him by His atonement."

~

CISCO, CAL., Sept. 9, 1895.

MY DEAR BROTHER :—Your precious magazine, Vol. XI., to hand. We all

have enjoyed its contents very much. It has filled me with more zeal to push on in my Saviour's cause. Oh! when I look back over the dark past and see what my Jesus has raised me from—a poor miserable drunkard filled with sin, filthy and vile, not only damning my own body and soul, but helping others down to hell by selling them the cursed drink. Never will I forget the Sunday afternoon—May 20, 1884—when passing a street in San Francisco I heard of this Jesus who came to seek and save that which was lost. True, I had heard of Jesus many times as Roman Catholics are told of Him.

I was born and raised a Catholic. My people were all Roman Catholics of the very strongest type. From the time that I can remember I had been an altar boy in St. Mary's Seminary, Perryville, Mo. When eleven years of age my mother died, and I was left under guardianship of a Catholic priest, Rev. M. Rubi, who then placed me in St. Vincent's College, Cape Girardeau, Mo. After two years there I was sent to St. Vincent's College, Los Angeles, Cal., of which my guardian was president. I believe he is now in the city of Mexico. After two years I left this college through some trouble with one of the priests, who tried to whip me and I refused to be whipped. That was in October, 1878. I then left the Church forever, and I never entered a place of worship until the 20th day of May, 1884, when I heard the Salvation Army on the street corner. I followed them to their hall. I seemed to be in a dream. I could not understand it, and when Captain Stillwell—now Major—put his hand on my shoulder and asked me if I was a Christian I told him yes, of course. I was born in this country under the stars and stripes, and that made me a Christian, being born in a

Christian land. But God took hold of my heart, and on the 8th day of the following September I was on my knees in a Salvation Army hall crying to God to be merciful to me a sinner. Bless God, He heard my prayer. After that the peace, the joy, that passeth all understanding flooded my heart and soul.

No more priests for me to confess to ; but give me Almighty Jesus, who saves even me from all sin. Thank God, His people are coming out from the Roman Catholic Church. Christ's Mission, praise God, the Salvation Army and others are bringing them out, not by their might, but God's. In the Oakland Salvation Army corps I know of scores of converted Catholics.

God bless you in your work. Yours to win souls to Jesus, L. C. TUCKER.

PHILADELPHIA, PA., Sept. 16, 1895.

DEAR SIR :—In reading a copy of *THE CONVERTED CATHOLIC* of last June I rejoiced to learn of the great good you are doing among the Roman Catholics, I being one who was blind at one time, but God in His infinite mercy and love has brought me out into His most marvelous light. It will be seven years in October since I left the Church of Rome, and I feel more firm to-day in the cause of Christ than I did then.

Praying that God will continue to use you in the conversion of many souls from darkness to the light of our Lord Jesus Christ, I remain,

Yours in Christ, A. B.

BETHEL, ARK., Sept. 2, 1895.

DEAR BROTHER :—I send you a few lines to let you know that I am thankful for your splendid publication called *THE CONVERTED CATHOLIC*. It has been a comfort and conciliation to me and my family and many of my friends that are still held in the bondage of Roman Catholic superstition.

I am a converted Catholic and a

member of the Methodist Episcopal Church. I was licensed to preach as a local preacher, and last year was ordained to the rank of Deacon. I have held two protracted meetings so far this year, and the Lord has blessed my work above my expectation in the conversion of 18 or 20, besides the children I have baptized.

Best wishes for you and your work, and may God abundantly bless you.

J. P. P.

### Circulation of the Bible.

Last month we called attention to the burning of the Bible in Brazil as recorded in a letter from Bahia for publication. While the Pope and Cardinal Gibbons may seem to encourage the reading of the Bible in Protestant countries, because such a course will win popularity for their Church, they will not condemn the burning of the Holy Book in countries where their Church is supreme. They seek to gain the good will and the money of Protestants in this country, and therefore they make a great show of their liberalism. But in the strongholds of their Church the old spirit of antagonism to the Word of God manifests itself from time to time, as in this case in Brazil.

But the Word of Life will continue to be circulated and win souls from darkness to light in every land. Over 1,500,000 Bibles and portions of the Bible were printed during the year by the American Bible Society, according to its seventy-sixth annual report. More than a million were printed on the presses in the Bible House, and over half a million in foreign lands. Through purchases of additional volumes the total number disposed of by the society during the year reached 1,958,674.

### DOUAY TESTAMENTS.

The Roman Catholic or Douay Testament will be sent from this office, post paid, for 20 cents ; 6 copies \$1.00.

## SKETCH OF THE LIFE AND CONVERSION OF A SPANISH CAPUCHIN PRIEST.

BY SENOR MANUEL FERRANDO D'ORTOLLAK.

Translated from the Spanish by Miss Florence E. Ben Oliei.

A philosopher has said "Nothing is more trying for an author than to be compelled to write his own story." I had never felt the force of these words until I found myself confronted with the duty of attempting the task. Convinced that personal gifts and prosperous circumstances are from God alone, and that we are only what we appear before the eyes of His Majesty, I would gladly draw a veil over the past and be only known in the future by the labors I may be privileged to accomplish for the Gospel of the Lord Jesus Christ, the only true revelation granted to man, to the defence of which I desire to concentrate all my strength and for which I would be happy to lay down my life were that necessary.

But the exigencies of new friends on the one hand and the amazement of those who were my companions on the other compel me to overcome my natural reserve of character in behalf of the holy faith which I have embraced. It may be that I shall appear bold in the eyes of those who were my friends yesterday and are to day my adversaries, but some explanation of the step I have taken in leaving them is due to all concerned.

My conversion, instead of being the work of a moment or the result of a thoughtless action, was preceded by much spiritual suffering and profound meditation. Only God, from whose eyes nothing is hidden, understands the series of sufferings with which my life was sown. With the exception of two sorrows my youth passed calmly. To the eyes of all I was considered a happy young man; but beneath all the apparent blessings which crowned my life I carried a hungry, yearning heart. I was

ever searching for peace for my soul, whose immortal yearnings could not be satisfied with external prosperity. I recall the first sorrow which fell across the brightness of my life.

God had given me a mother so exceptionally gifted and cultured that she ever retained the confidence and passionate love of her husband and children. One evening I was out riding with her when she suddenly lost her sight. To break the news to me gradually she first called upon me to admire this or that in our path. Her descriptions were imaginary, and I became puzzled and then anxious. She asked me to assist her to dismount her horse, and falling into my arms she disclosed what had happened to her. I burst into passionate weeping, and I hear her voice again as she tried to comfort me by saying: "My son, my heaven was to see you; now I no longer see you, but I hold you in my embrace."

We were near one of my grandfather's properties, and I left my mother to call assistance. My grandfather was telephoned for and soon came with the family doctor, and my uncle, who was a civil and military governor of Alicante, ordered a special train, and instead of returning to our home my precious mother was escorted to Paris to the care of specialists. I remained behind in our country house, and how can I tell what I suffered. After three months a telegram came announcing that my mother's sight was regained, which restored gladness to my heart. During the awful suspense I had made countless vows. For a month I fasted and slept on the ground.

In 1882 I graduated from the Alcoy University and devoted myself to the

study of law. My conscience gave me no rest. I felt a void in my heart day and night. I was seeking to serve God and the world. I had my seat at the theatre and yet belonged to many religious associations. I would not miss a service in church any more than a good play at the theatre. Already at this epoch of my life I felt the need of more perfection. I felt a dissatisfaction with the things of this earth, and entered society with indifferences. Suddenly there came to me one of those blows that leave wounds in the heart which cannot be healed. My mother, my life's only and dearest idol for whom I would gladly have laid down my life, died after a brief illness, having just completed thirty-eight years of a beautiful life. My distress was beyond expression of words. Crushed by grief I prayed for my beloved mother and vowed to entomb myself.

Our mourning made society life impossible, and I spent the year in solitude. We had in our house a chapel in which I could easily devote myself to intercessory prayer, and when the year of our mourning was past I was a transformed man—my natural good humor was lost; I was melancholy and taciturn; everything around me was sad; everywhere I saw my mother's face, but the heart that had thrilled for me was silent.

According to my vow I renounced the world, becoming a Capuchin monk. Two desires urged me to this step—to find peace for my own soul and to do many things in behalf of my poor mother's soul. I had read that the moment one donned the monk's garb the soul became whiter than snow and all sins were forgiven. I confess that I did not have the conviction which produces peace. It is true that the day of my entrance into the cloister was one of great happiness, but not of entire rest of spirit. But I could not understand the reason of my continued unrest. I thought that if I did not realize the blessings that

others had obtained it must be due to my lack of zeal and devotion. This fear made me cry day and night for pardon and peace for my soul! But the heavens were brass.

To-day I understand that what I experienced was only the result of a troubled conscience seeking my Saviour. I had renounced all to seek and follow Him, but the peace of soul, which is the result of pardon, is not gained by ceremonious observances and cloistered penances, but rather by seeing Him on the brow of Golgotha dying to expiate sin.

This short narrative does not permit of details. Enough to say that I became a fanatical monk. I gave myself to penance of every sort. One occasion, on a Good Friday afternoon, desiring to enter into the passion of Christ I made a scourge of ropes and pins with which I disciplined myself until I fainted from loss of blood. Until now I never had any religious doubt. The chief desire of my life was to please God, and thinking I could propitiate Him in no other way, I sought to add some works of supererogation. I was ordained a priest by special dispensation of the Pope, as I had not reached the required age. The last moments ere my ordination, in a private conference with the bishop, I implored him in tears not to ordain me, for I did not consider myself worthy of so much honor. Obedience, however, compelled me to submit. I obtained permission of my superior to enter into retreat after my ordination in order to prepare myself for my first mass. I spent twenty days in solitude, communicating with no one except my confessor. I fasted and did penance. I only slept a couple of hours and passed the time in agonized prayer. I came out only to celebrate my first mass, and even in my first mass I did not find peace. That night, for the first time, doubt found lodgment in my heart. I thought I had

officially unworthily. All the sacrifice I had made was insufficient. If I was not well prepared I could not understand what more man could do. In the light of to-day I understand that the only thing which can bring peace to the soul is faith in the great sacrifice of Christ which was offered once for all and of which the holy communion is only commemorative.

A new epoch of my life commenced with my ordination—a new unrest for my heart, a new conflict for my soul. I was nominated visitor of the diocese of Malaga, Grenada, Seville and Cordova. While on my circuit I received an appointment from the Propaganda of Rome as chronicler in Oceania and directions to go to reside in the Phillipine Islands. At the announcement of this appointment there was a commotion amongst the inhabitants of Antequera, and a petition signed by 10,353 residents was forwarded to the Pope begging that the order might be revoked, but all they obtained was a postponement. I was elected superior of the monastery of San Lucar, Barrameda. This position compelled me to be in intimate relations with Rome not only with superiors of my order, but with the *Curia Romana*. Much did I suffer in those days, because in addition to my previous scruples was now added doubt. I found that many high places in the Church where I hoped to find absolute purity were governed by human passions instead of the Spirit of God. I lost faith in man, but my faith was unshaken in God and the Pope. I entered into correspondence with Rome in regard to several doctrinal doubts that had come to trouble me, and received no satisfactory answer, only protests that I was too scrupulous, so I perceived that they themselves had little faith in the doctrines they professed to teach. A series of events brought me to the point where I felt I must either break with Rome or lose all faith; either

course seemed fraught with pain. I resolved to send my resignation to Rome, pleading my poor health which had broken under my mental strife and constant labor. The only reply I received was the following:

“Do not be surprised that we do not satisfy you by accepting your resignation, because in Rome before the individual good we look out for the general good. Do all that you may esteem well to improve your health; we grant you every permission; but do not weary yourself by sending resignations, for they will not be accepted.”

I tormented myself with the thought that the doubts that harassed my soul were a judgment on me for not having consented to go on the mission to the Phillipine Islands. At this critical time the superior of the mission in Colombia, South America, arrived, and I determined to embrace the opportunity of returning with him. With some difficulty I obtained the desired permission of the superior of my order. I had conceived a very high idea of mission work, and I thought that at least there I should find the Spirit of God, but my unrest and doubts still followed me; every day found me more anxious to be perfect, and every day more doubts came to cloud my spirit.

At last came the day—a terrible day—the decisive moment upon which all my future must depend. My doubts had increased until I had reached the climax of despair. But my soul could not rest in that void, it needed to repose on something certain, needed to rest in the arms of God, to whom my mother had taught me to pray. I needed to believe in God, but God in my conception had no medium of communication with souls except through the Church, and this channel was so unworthy that I could not trust in it. To continue to concede infallibility to the Pope was now the greatest blasphemy. In these supreme



moments the mind flies. I reviewed the whole line from Peter to Leo XIII., and in all the popes I saw contradictions of such importance that one could not attribute them to the Holy Spirit without believing him capable of lying against himself. I needed a God of mercy, and He revealed himself to me as giving His life for the world without any distinction of class or persons. If this God, who is the need of my life, existed I must renounce Rome with her blasphemies and deceptions.

The climax had come. My conscience, according to the light I then had, accused me of the greatest of crimes—I was now a heretic in my inmost soul. My office required of me actions which my intelligence could not permit. Should I go to my confessor and open my heart to him? Impossible! If my doubt was a sin it was so natural that no human power could pardon it. On the other hand I knew in advance all that the confessor might say, and his words could no longer influence me to believe dogmas which my intelligence now declared absurd. In this turmoil of conflicting thought I turned to my God and cried: "My God, where is Thy goodness? Is it possible that from Thy eternal throne Thou canst be pleased to see Thy children in such despair. Thou knowest, oh my Saviour, that all my life I have sought to please Thee, and yet, instead of granting me tokens of Thine approval, Thou hast permitted me to be an outcast heretic!"

What had it profited me to abandon the world, to leave my country and the applauses of my beloved people, and after penances and sacrifices to come and bury myself amongst these mountains where so much suffering awaited me? In my terrible despair I longed for death, and death did not come. I resolved to take a decisive step. I would renounce my order. But how? I was compelled to remain a priest and, there-

fore, under the obligation of preaching and teaching what I no longer believed. To live the life of a hypocrite was more bitter than death.

In November, 1894, the missionary monks assembled in the monastery of my order for two months of study and devotion. I was appointed to expound twelve points of dogma and twelve points of moral theology. This duty was very wearisome to me this year. In the midst of my soul's conflict providence permitted me to fall sick, and in my place they elected a father who had my intimate confidence and knew my doubts. He raised many storms in his conferences, for in using my notes he was obliged to differ in many particulars from the Church of Rome. Every day the lectures closed in confusion, and numbers came to my apartment to continue the discussion, and of course I could only confirm the statements. I asked secularization from Rome.

The bishop of Cartagena asked me to accompany him in his diocesan visit, but the Revolution broke out and upset our plans.

I retired to Baranquilla, a city that will ever be graven in my memory as the theatre of the greatest change in my life. I must follow my convictions. My mind was as a crater in convulsion, and an eruption was imminent. The outcome was unknown to me. I recalled the history of many philosophers. I admired the conduct of some, but I did not find in them my ideal. I had seen them fight against the schools, but I had to fight against a religion reinforced by a formidable enemy—religious fanaticism. My meditations were profound. Was I a pervers? No, for my conscience was guilty of none of those passions which degrade men. Was I possessed of a Satanic spirit? Never, for I loved God and longed for His presence in my soul. I could not entertain any hope of finding peace among Protestants, for until

that time I knew only what I had learned from Roman Catholic authors about them. But I did not doubt the truth of Hernandez's statement that they worshipped Satan. One day, by a strange providence, a person told me that in their family they had some Protestant books. I told him such books should not be kept in his home, and demanded that they should be brought to me. They turned out to be a New Testament and a hymn book. I opened the latter with curiosity and, to my surprise, instead of the sinful blasphemies to Satan I read lines which brought comfort to my heart. God's blessing must need be upon any institution which raises its petitions in such simple Christian language. I had suffered too many deceptions in the Church of Rome to be convinced in a moment. I needed to meet some Protestants. Until then I had never, to my knowledge, come in contact with any one of that faith. What could I do? It was impossible for me to write to the Protestant minister of Baranquilla. I had no one whom I could trust to carry my message, and he himself might publish it. At this juncture a priest who was a warm friend of mine returned to the convent, and getting a secular disguise for him, I enjoined him to call upon Rev. Mr. Pond, a Presbyterian minister, and he was to bring back a report and a copy of the Protestant creed. I wished to know if Mr. Pond was a gentleman whom I might trust. In the dead of night the father returned. The moment was critical. Anxiety consumed me until he returned. He had discharged his commission to my perfect satisfaction. Mr. Pond was as upright a Christian as there could be. I seized the Bible he had sent me and compared it with mine, and found an admirable fidelity in the translation. I read words that I had often read before, but this night new light seemed to illuminate the sacred

pages. Until this moment I had lost confidence to address God, for I feared that my doubts in the Church separated me from Him. The first chapter of St. Peter's epistle filled my heart with peace. I could not doubt again. I saw in that hour a loving Father who had sprinkled me with the blood of His Son. For the first time after five years of spiritual conflict God's holy peace reigned in my soul. Difficulties that seemed insurmountable prevented my calling in person upon Mr. Pond. In one moment the news would have flown to every corner of the city. I therefore again sent my companion to ask Mr. Pond to attend a conference I was to hold that afternoon. If he would be present I would speak from my heart and expound what I believed to be the doctrines of the New Testament, so that he might tell me if they were those held by the Protestants. According to my request he attended the conference, and told my companion at the close that the doctrines I held were quite evangelical.

The following night I had the pleasure of again seeing Mr. Pond. We did not enter into discussion. The views I had preached were satisfactory. I had now to put them into practice. This meant leaving the monastery and making my views public. We were in the midst of the revolution, and my unexpected conversion would produce a great commotion and the monks might accuse me of favoring the revolutionary sentiment, and might have me thrown into a dismal dungeon. Just then the bishop of Cartagena sent for me. He wished to learn whether I intended separating myself from the order. The provincial superior had denied this, but if it was true he felt certain that I must have good cause for my action, and he would have no more monks in his diocese.

The sense of the magnitude of the step I was to take seemed to overwhelm me. In this hour of trial I only seemed

conscious of the cloud that my proposed action would bring upon my family. I lived again the days of my childhood. I saw my beloved mother once more. I saw her tender heart full of devotion to the Church of Rome. Was it possible that I, on whom her brightest hopes had been set, was about to take a step that would have wounded her so bitterly. "My mother," I cried, "and is your son a heretic?" I wept. I longed to believe the teaching of my youth, but a voice within me seemed to say, Advance, and at the same time I saw the finger of scorn pointing at my family and heard a voice saying, "From your midst a heretic has gone forth." I longed for death to put an end to my torment. "My God," I cried in despair, "with one blow Thou canst put an end to my existence and save me from disgrace."

The final hour was come. I resolved to go to Caracas. My farewell with the bishop was solemn and sad, for an unknown, untried world lay before me. On the steamer I discarded my monk's garb. At Caracas I sent word to a Mr. Norwood, agent of the Bible Society. He replied in person, and engaged a theatre for the following Sunday and announced that I would speak on my reasons for leaving the Church of Rome. The city was in an uproar at the news. The monk who had accompanied me quailed and left me alone. The Roman Catholic churches were lit up and the people flocked to them to pray for my conversion.

The hour appointed for the meeting arrived. The theatre was crowded. The morning audience was orderly. In the evening it was rumored that the Roman Catholics had planned a disturbance, and in consequence a large force of the city police was on hand. As soon as I commenced to speak those charged to hinder the meeting began to create a tumult. But some speedy arrests restored order, and I was able to give the

reasons of my acceptance of evangelical faith, and in the future the Bible, and the Bible alone, was to be my rule of life. Excommunication had been my greatest dread, but now I was convinced it was the only path of happiness for me. God granted me that night a sense of His favor.

On my way home many stones were hurled at me, but they seemed to my imagination to be only taken from the crumbling ruins of the tottering Church of Rome. My conscience was tranquil in the presence of my God. I felt my sins pardoned. It is certain that just in proportion as a man is compelled to take refuge in God he will receive the benefits of His grace. While I had been a slave to the Pope and trusted in his promises all my penances and prayers could not give peace to my troubled mind. But the day that I turned to God through faith in Jesus Christ alone and rested all the weight of my burdened soul on Him, in spite of the excommunication that rested on me, I rejoiced in the sense of reconciliation and peace.

The newspapers took no notice of my meeting, but I was overwhelmed with letters making me many offers of recompense if I would retract. Failing in these attempts an angry article was published in the papers. To satisfy some friends I consented to an interview with the acting bishop. But I had taken a firm stand on my past sufferings and my present peace. It was impossible for their propositions to move me.

I decided to go to New York. I left behind me a land of slavery and looked to the land of the free. I was bound to the land I was leaving by ties of affection and memory, and before me lay an unknown world. But an unseen Presence was with me as with the three young men in the furnace, and I looked forward to a life of service for Christ.

God in His goodness was preparing a welcome for me in the person of Rev.

James A. O'Connor of Christ's Mission, who, knowing by experience the path I had traveled, extended me a hand of sympathy and the hospitality of his Mission, which I accepted and for which I shall ever cherish a grateful memory.

After this short sketch of my past life it is unnecessary for me to state that my future life cannot be an inactive one. My spirit needs to occupy itself in the cause of Christ and my fellow-men.

My claims of peace of soul may appear paradoxical to my old friends in the Church of Rome, who are to-day preparing bitter trials with which to strew my path. But as it is impossible for earthly things to satisfy the human soul, so external troubles are insufficient to rob our hearts of the peace whose origin is with God.

In the June CONVERTED CATHOLIC there appeared a brief sketch of Father Ferrando's life, which we reproduce here to complete what he has said in the interesting experience in the preceding pages:

"I was born in Pego, province of Alicante, Spain, in the year 1866, and am a member of the old Castilian nobility, being related to the Marquis of Colomel and other nobles. I was educated in Alcoy University, Alicante, and graduated from there in the year 1882. I then studied law until April 1888, when I joined the Capuchin Order and entered a monastery, where I studied for the priesthood. After passing my examinations in Antequera, province of Malaga, in April 1890, I was ordained a priest by special dispensation of the Pope.

"In December, 1892, I was elected Superior of the Monastery of San Lucar de Barameda, province of Cadiz, and came to South America in 1893 and was assigned to the Central Mission in Colombia. After doing missionary work

there I went to La Guagira in February, 1894, and in June of the same year in my missionary tour I visited Nevada. In January of this year my labors extended to Barranquilla, where I came in contact with Protestants, and had to flee to Curacao and from there to Venezuela, from which country I sailed for the United States, and am now safe and happy in Christ's Mission under the care of Rev. James A. O'Connor."

Through the great kindness of Professor W. Henry Green, D. D., of Princeton Seminary, Father Ferrando was received into that historic institution last month, and is now pursuing his studies there in preparation for work among the Spanish speaking people of South America. The Rev. T. S. Pond, the devoted Presbyterian missionary in Barranquilla, Colombia, who is a graduate of Princeton, communicated with Dr. Green in reference to Senor Ferrando, and then Dr. Green wrote to us. Our reply was satisfactory, and in his next letter Dr. Green said: "We shall be pleased on your recommendation to admit Mr. Ferrando to the Seminary and to do for him the best that we can." We hope our friends will bear in grateful remembrance this gracious welcome to this converted priest by Princeton Seminary, and that they will pray that Senor Ferrando will make such good use of the advantages afforded him in Princeton to become thoroughly equipped for his work among his brethren that many of them will be converted and in turn be the instruments of God in bringing others into the fold of Christ.

Our brother Ferrando has informed us that another Spanish priest, one of his former companions, has expressed a desire to leave the Roman Catholic Church and renounce the priesthood and learn the Bible way of salvation for his soul. We shall be glad to receive him into Christ's Mission and do what we can for him.

### SAVED FROM THE JESUITS

THE following is a remarkable experience of the wonderful leading of the Holy Spirit in answer to prayer. A Protestant young lady who was brought up by Christian parents, and was a church member, had a sister who married a Roman Catholic. This young man was so devoted to his Church that he induced his wife before their marriage to go with him to Father Denny, one of the Jesuit priests in St. Francis Xavier's Church on Sixteenth street, this city, who is a pervert. Father Denny used all his Jesuitical arts to get her into the Church, but was not successful. She, however, weakly yielded to his arguments and was married by a Roman Catholic priest. Her sister and all the family were thus thrown in contact with that Roman Catholic family, who did all in their power to impress them favorably with Romanism. Such books as "The Faith of our Fathers" by Cardinal Gibbons, "Catholic Belief," etc., were given to this Protestant young lady. She read the books carefully and really became enamoured with the Roman Catholic religion, and believed it was the only true one. After having a talk on the subject with her married sister, who said if she joined the Roman Catholic Church that she would also become a member of it, she resolved to visit Father Denny. She kept the matter secret from her parents, who she knew would be very much annoyed and grieved if their children should join the Roman Church.

Father Denny, after learning that she was a Protestant, and the sister of the young lady who had called on him some few months before with the Roman Catholic young man, was indeed very glad to see her, and advised her to join the Church before returning home or telling her parents. He told her how he was converted, as he called it, from Protestantism, that the Roman Catho-

lic Church was the only true Church, and said she could go to confession then and there and be baptised, as she had read so much, he continued, and knew the Roman doctrine so well that she was fully prepared to receive the sacraments. But while he was speaking to her she was thinking if it was the proper thing for her to do, to join a church without consulting her parents. She asked the Lord for help, and immediately the thought flashed into her mind that she ought not to take this step until she could see further. She told Father Denny that she was not quite prepared to go to confession at such short notice, but that she would call to see him again. She went home and that night in her own room she knelt in prayer and asked the Holy Spirit for light and guidance, as she desired to be a child of God, and if the Roman Catholic Church was the true Church to give her courage to join it. But the answer came to her, "No, go to your Bible." This she did and it opened up to her truths she had never known before, and gave her peace and assurance of salvation through Christ alone. She saw that He was her dear and loving Saviour who alone had the power to make her a child of God. Then and there she consecrated herself to the Lord and has since been active in Christian work. One of the first things she did was to go to her sister and tell her the "good tidings." Neither of them has joined the Roman Catholic Church, but are stronger in the faith of Christ than ever before. But they are blessing God for having through His loving kindness kept them from the darkness of Romanism. Their prayers go up now to the throne of grace for this Roman Catholic husband and his family that their eyes may be opened, and that they would hear the voice of God saying, "Come out of her my people, that ye may not be partakers of her sins."

MRS. J. A. O'C.



**ROMAN CATHOLIC ATTACKS.**

**L**ETTERS from Roman Catholics, priests and people, come to us regularly after they read THE CONVERTED CATHOLIC every month. Many of them are like that of Father Forster's of Troy, Ill., to which we referred last month, but to do him justice the greater number are more abusive than his. Some are so vile and threatening that a distinguished journalist, Mr. Henry B. Ingram, late of the *New York Times* and now on the staff of the *Boston Daily Standard*, who read many of them, said they would make a sensation if published and excite sympathy for the work in which we are engaged. His journalistic instinct told him that such letters would be "news" of the most sensational kind. But as we do not consider that sensational news is healthy for the soul, mind or heart, and as we have not depended upon the negative kind of sympathy that is drawn forth by the plaintive cry of persecution, but rather on the positive sympathy and good will that attends work accomplished in the cause of Christ, we have refrained from publishing those scurrilous letters. We hope and pray that the writers, the misguided people as well as the wicked priests, will be convicted and converted. When that happy change occurs in their lives they will thank us for withholding their ill-tempered effusions. In the heat of passion an angry person may use bad language, but when a Roman Catholic priest takes time to write such letters as some of those we have received, he must have a bad heart, a heart as black as that of a Jesuit who would instigate murder "for the good of the Church" and immediately after the commission of the deed absolve the murderer. Only the power of God can change that heart, and conversion to Christ is the process by which alone the change can be effected, for He has all power in heaven and on earth.

It may be some comfort to our friends to know that the only effect Roman Catholic abuse and vituperation has on us is to draw us nearer to God and closer to Christ. The following chapter of Dr. Newman Hall's little book "Follow Jesus" will be read with interest in connection with this subject:

"IN ENDURING INJURIES FOLLOW JESUS.

"We are constantly liable to ill-treatment. Much we bring on ourselves; much may be undeserved. Our property may be taken from us, our character slandered, our peace disturbed. We are apt to retaliate, not only when great wrong is done us, but in the trifling events of daily life. A hasty word, even a look is enough to rouse some people's wrath. The angry speech, the haughty glance, are at once returned. We are prone to be soon angry, to think the worst of our enemies, and to be slow to forgive. Totally different was the conduct of Jesus. Throughout His life He 'was despised and was rejected of men,' yet He still went about doing good. He provoked no one, yet was the constant victim of hatred and insult. He persevered in efforts to save those who persevered in endeavors to injure and slay Him. And on the cross He prayed for His murderers, saying, 'Father, forgive them, for they know not what they do.' His conduct in this respect is distinctly held up for our imitation. 'If, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example that ye should follow His steps; who, when He was reviled, reviled not again; when He suffered, he threatened not.' (1 Peter ii: 18-25). This spirit He inculcates on all his followers. 'Blessed are the meek.' 'Blessed are the peacemakers.' 'Love your enemies, do good to them that hate you, and pray for them who despitefully use you and

persecute you.' Thus His apostles also taught, saying, 'Put on therefore, as the elect of God, kindness, long-suffering, forbearing one another, and forgiving one another, even as Christ forgave you, so also do ye.' (Col. iii: 12, 13). 'Not rendering evil for evil, or railing for railing, but contrarywise blessing.' (1 Peter iii: 9). 'Recompense to no man evil for evil; dearly beloved, avenge not yourselves. If thine enemy hunger, feed him; if he thirst, give him drink.' (Rom xii: 19, 20).

"It is taken for granted that a follower of Jesus must not do injury to others; must not deceive, defraud, overreach, provoke, or slander them. But how often we forget that we are to imitate Him in *enduring* injury. When a Christian gives way to a hasty or unforgiving spirit, when he is made angry by a trifle, and cannot put up with the least affront; when he is prompt to revenge and slow to forgive a fault, how greatly must the spirit of Jesus be grieved, his own soul be injured, and observers be repelled rather than attracted by a religion so sadly misrepresented.

"Meek and gentle Jesus, help me, imitating Thine example, not only to abstain from whatever would be injurious to others, but to be patient under wrongdoing, to be willing rather to suffer than commit unkindness; to be slow to wrath; to render good for evil; to be prompt to forgive; and thus to prove to all men that I do indeed follow Thee.

"Matt. v; Rom. viii: 17-21; 1 Cor. xiii; Gal. v: 14-26; Eph. iv: 31, 32; Col. iii: 12-14."

### **Father Lambert Insulted.**

[Jamaica Advocate, Kingston, Sept. 7, 1895.]

We regret sincerely that it has been made necessary for us to chronicle the following occurrence:

On Monday evening last the Rev. Father Lambert (the ex-Roman Catholic priest, now officiating as one of the pastors of Coke Wesleyan Chapel) went

in company with Mr. A. W. Fouche of 2 Port Royal street to the Collegiate Hall to hear the lecture on "Rome and the Bible," which, according to advertisement, was to be delivered there that evening by the Rev. Mr. Fletcher of Davyton. Informed by the door keeper that there was not even standing room in the hall, the two gentlemen left for the house of Father Lambert, in upper King street, passing through the Park. Arrived at Bowerbank statue, a man went up to them, and peering insolently into Father Lambert's face said: "You Lopeck, alias Lambert! you apostate priest!" Father Lambert moved off to call a constable, and the fellow ran away into the Park. Failing to find a constable (they are never found where they are most needed, except on Harbor street, where they seem to have a special duty to protect the interests of the rich) these gentlemen retraced their steps towards Father Lambert's house, when they were met by two other men, who walked up to them and inquired what they had intended to do with the first offender. On being told by Mr. Fouche that they were going to give him "in charge" for having molested "this gentleman," referring to Father Lambert, one of them retorted: "He is no gentleman, but a vile, apostate priest, who left our Church because he wanted a wife," and while saying this shook his fist in the clergyman's face, threatening to strike him. The patience of these gentlemen no doubt averted what might otherwise have been a very serious affair. Mr. Fouche recognized one of the assailants as a man whom he had seen at Holy Trinity Church, and who, on one occasion at least, had assisted him to a seat there.

Well known circumstances take this occurrence out of the category of ordinary happenings of this general character and give peculiar significance to it. Every peaceable and law-abiding person

has a right to walk the streets without molestation. The profession of a clergyman, whatever his denomination, should be enough to protect him from needless insult and maltreatment. But the act of assaulting a minister because of his religious belief has an effect outside of, and far beyond, the person of the individual assailed. It is an attack on liberty of thought, on liberty of speech, and on religious liberty. This first attempt must lead to serious reflection.

We know that many of our Roman Catholic fellow citizens will regret and will condemn this act, because they disagree with it. But beneath the act there is a spirit which must also be condemned and repudiated. And apart from any mere sentimental consideration the act has a logic which those most immediately concerned in it would do well to study. Those who planned (there appears to have been concert) and those who attempted the assault ought to know that it is calculated to excite passions and to call into activity forces which may not be so easily quieted. Have they reflected upon the probable consequences which, by way of retaliation, such an act or policy is sure to produce? Do Romanists think that the Protestants in this community are going to stand with arms folded and permit Father Lambert to be assaulted and beaten on account of his religious convictions? Do they think that the intolerance and persecution of the Middle Ages can be re-enacted on this soil with impunity? Do they think the spirit which made Europe bleed from every pore, and which is attempting to-day to stifle free speech and to destroy political liberty in the United States, will be allowed to run riot unresisted among us? If they think so, they have counted without their host. Not a hair of Father Lambert's head must be touched. If it be, then the action of the great body of Protestants will

soon prove, at whatever cost, that this island is a part of the dominions of Queen Victoria, not a fief of the usually emasculated, papal puppet in the Vatican who laughs or sings, implores or threatens, according to the dictation of the Order of the Jesuits—his masters. In the person of that single man every Protestant would be logically bound to resent the outrage. This is a Protestant country. It is not the land of "thugs," "hoodlums," "plug-uglies" or mobs. It is a land of Protestant freedom. The Chinese and the Hindoos can erect here their Pagodas and worship their deities without let or hindrance. The Mahometan can hold and teach the doctrines of his "Prophet" without molestation. The Infidel and Atheist are free to proclaim their unbelief and to deny the belief of all others. It is Protestantism that guarantees this liberty to all, and Protestants will not be denied it by any.

The Protestant pulpit is a rostrum of peace: the mission of Protestantism is a mission of peace: the Gospel of Protestantism is a Gospel of peace. We offer peace and goodwill to our Roman Catholic fellow-citizens. We can hate the error and yet love the erring. We know that the Roman Catholic clergy are in error; and we know that the majority of them know also that they are in error; but if any Protestant were so far to forget what is due to himself, to his neighbor, to his country and to his religion, as to needlessly insult, or threaten, or maltreat a Romish priest, we would denounce both him and his act as pitilessly as we now condemn the cowardly scoundrels who attempted to assail Father Lambert. We can disagree without personal violence, therefore our weapon must be reason and our principle must be respect for each others rights. Not a hair of Father Lambert's head must be touched. A word to the wise is sufficient.

## RELIGIOUS LIBERTY IN SOUTH AMERICA.

REPORT TO THE CHICAGO METHODIST MINISTERS BY REV. JOHN LEE, A. M., B. D.

SEVENTEEN months ago to-day the Chicago Methodist ministers' meeting appointed a committee to bring the following request in the most effective manner to the notice of the head of the Roman Catholic Church :

"In view of the repeated and warm approval by the clergy and layman of the Roman Catholic Church in this country of religious freedom as existing by law in these United States we respectfully and earnestly request that the proper authorities of that Church use their good offices under the direction of Pope Leo XIII. to secure for the Protestants of Peru, Ecuador and Bolivia the same liberty of conscience that is enjoyed by Roman Catholic citizens of this country."

It required a correspondence of fifteen months to get a communication from the Vatican. One of the "oppressive disabilities" to which this correspondence invited attention is that Protestant citizens in these republics are deprived of "their civil and inalienable rights to be legally married" unless they "forswear their religious convictions." Cardinal Gibbons, in a letter from Rome, dated June 14 1895, says that he has "referred the matter of the disabilities of Protestants in Peru, Ecuador and Bolivia to the Cardinal Secretary of State." In this letter Cardinal Gibbons incorporated a communication from the Cardinal Secretary of State, which not only asserts, "I have written to the Apostolic Delegate in the above named republics to obtain precise information concerning the laws which affect the condition of Protestants there as regards both the exercise of their religion and the celebration of marriages," but also gives the assurance that he will "call the attention of the Holy See to the information which the aforesaid delegate will send." A registered letter has been sent from

this city to Cardinal Rampolla, Secretary of State for Leo XIII., pleasantly reminding him of his promise and asking him if he will have the goodness to call the Pope's attention to this important matter at the earliest possible point of time, and then communicate to the committee the decision reached. A communication from the postoffice authorities in the city of Rome conveys the intelligence that this letter has safely reached its destination.

The committee desires to gratefully record the fact that the press of Chicago has strongly indorsed this movement, and feels confident that all lovers of religious liberty will utter a hearty Methodist amen to the "hope" of the *Citizen*, a paper edited by a well known Roman Catholic journalist, that the "odious religious restrictions" in these South American republics may be abolished.

The committee wishes to report that communications have been received from persons in widely diversified walks of life that give no uncertain sound.

### GENERAL NEAL DOW'S VIEWS.

General Neal Dow, the venerable temperance advocate, believes that this movement demands the earnest activities "of prominent laymen as well as those of clerics."

Dr. A. B. Bruce, the distinguished Scotch professor, is convinced that "it does not require much reflection to be satisfied that it is very desirable that Protestant citizens in the republics of Peru, Ecuador and Bolivia should be under no temptation to renounce their faith in order to be legally married," and hopes "that the efforts being made to bring about a change of the law may succeed."

Professor Goldwin Smith, of Toronto, writes: "There can be no doubt that the Vatican has the power, if it has the

will, to get the disabilities removed. If its authority were exerted the civil laws of the republic would not stand in the way. The Papacy can hardly pretend to the character of a moral power when it practically upholds and propagates concubinage by shutting out a class of citizens from lawful marriage."

General O. O. Howard in one brief sentence reveals how his pulse beats. Says this distinguished Christian soldier: "I am glad you are proposing a communication to the Roman Pontiff in behalf of citizens in Peru, Ecuador and Bolivia who are deprived of the ordinary rights of free men, and I hope that he, as the head of the Roman Catholic body, will do what he can to remedy existing evils."

Dr. Henry Wade Rogers, president of the Northwestern University, states that "this movement" appeals to him "most strongly;" that it "is entitled to and should receive the unqualified indorsement of every citizen of this Republic without reference to his religious or political convictions;" that "the disabilities under which Protestants labor in some of the South American republics is intolerable;" that "our Roman Catholic fellow-citizens in the United States who have come to recognize the value of liberty of conscience will be found ready to co-operate with the Protestants in an attempt to so influence public sentiments as to secure the repeal of the disabilities under which Protestants labor in Peru, Ecuador and Bolivia," and that "the day has long since passed when such restrictions of religious freedom can be regarded with anything but abhorrence by intelligent and liberal minded men."

#### W. J. ONAHAN'S OPINION.

The attention of W. J. Onahan, a highly cultured Roman Catholic gentleman of Chicago, having his attention called to the disabilities of Protestants in the South American republics, he very emphatically declares: "I can have no

hesitation in promptly expressing my opinion on this presentation. Such a condition of affairs is intolerable and outrageous. I am heartily in favor of religious freedom and liberty of conscience here and everywhere. I do not believe in persecuting or proscribing any man or woman anywhere because of his or her religious convictions."

An eminent Roman Catholic educator, Very Rev. James C. Byrne, president of the College of St. Thomas, St. Paul, Minn., on being asked for an expression of opinion concerning the religious disabilities of Protestants in the republics of Peru, Ecuador and Bolivia, says: "As I have no means at hand to verify the statement 'that Protestants in these countries cannot be legally married unless they abandon their religious convictions and become Roman Catholics,' I shall assume that this is literally true. I have no hesitancy in saying that such legislation is intolerable, intrinsically immoral and opposed to Catholic principles."

Rev. Dr. Charles J. Little, president of the Methodist Theological School, Evanston, Ill., thus expresses himself: "In each of the three republics of Peru, Ecuador and Bolivia the Roman Catholic Church is established constitutionally, to the exclusion of every other form of religion. In Ecuador and, I presume, in the other two republics, a concordat between the Pope and the state authorities regulates the relations of ecclesiastical and civil powers. A marriage to be legal would have to be solemnized by the Roman Catholic priest. Beyond this I cannot speak with any confidence. But if the laws of these republics do oblige Protestants to forswear their faith before they can be married legally they are certainly an outrage upon morality and a crime against purity in the name of religion, and all believers in Jesus Christ, Roman Catholics and Protestants alike, should insist upon



their abrogation."

Bishop A. Cleveland Coxe, of the Protestant Episcopal Church, asserts that "wide circulation should be given to facts which show that the Americanism" of Archbishop Ireland and Cardinal Gibbons "does not amount to the courtesy of acknowledging an important communication from so large a Christian body as the Methodists, whom they felt at liberty to insult in a manner which violates the ordinary rules of politeness between neighbors as co-citizens," and observes: "At last the cardinal, on the spot, and in close communication with the Pontiff himself, with no apology for fifteen months' neglect, elicits a reply from the Roman court evasive and Jesuitical in the extreme. The Vatican well knows the laws and oppressive measures of these 'republics.' The late Cardinal Lavigerie was loud in professions of republicanism, while he eulogized Ecuador as the model republic. Here is the whole story in a nut-shell: They would reduce us to the condition of Ecuador governed by the Jesuits."

Dr. John Henry Barrows, president of the parliament of religions, just before starting on his journey to Europe to lecture at Grindelwald, said in a letter to the committee: "I am glad of the efforts which the Methodist ministers are making to secure to the Protestant citizens of the South American republics all the legal and political rights which are granted to Roman Catholic citizens in the United States. I am sorry that success for your righteous efforts seems to be postponed indefinitely, but the agitation must be continued, and the leaders in this agitation ought to be the archbishops and bishops of the Roman Catholic Church in the United States. Nothing would remove the distrust which some good people still have toward our Roman Catholic brethren more completely than their resolute endeavor to secure from Roman Catholic govern-

ments in South America all rights for Protestant citizens."

The committee expects in the near future to present expressions of opinions from some distinguished members of the "Holy Catholic Church" in Europe concerning the religious disabilities imposed upon Protestants in Roman Catholic countries.

The *Evening Post* says: "The report, which was submitted by Rev. John Lee, chairman of the committee, was enthusiastically accepted and the committee was instructed to continue its labor along the same line. The result of its work up to date is considered most favorable to the cause the ministers have taken up, and it is proposed to push the matter prominently before the public at home and abroad."

### Protestants Helping Rome.

All over the United States the Roman Catholic priests are boasting that in the erection of their churches, convents, monasteries, asylums and schools, and in the support of these institutions they receive material aid from Protestants. It is the same in England. The *London Christian*, August 1, 1895, had the following editorial note which we commend to the serious consideration of our readers:

On the occasion of the opening of a new Roman Catholic Church at Branksome, near Bournemouth, Father Morford said that in the erection of the building he had received help, not only from Roman Catholics, but "from Protestants also." The fact is a very remarkable one. Since the Reformation a change has evidently taken place either in Romanism or in Protestantism. That it is not in the former is clear from what we know of other countries where she still possesses power. In Protestantism there has been a growth of what men call charity, but Scripture would call it by a different name. Between the religion of the New Testament and that of Rome there is as much difference as between light and darkness—Christ and Antichrist. Fellowship between the two is impossible. Protestants who are helping to secure Rome a position of power in this country are strangely forgetful of the facts of history. She will accept all that is given, but she will use every advantage for the purpose of crushing and oppressing all who oppose her.

## MONTHLY RECORD OF ROMAN CATHOLIC EVENTS.

ON September 4 last was dedicated in St. Paul, Minn., the Roman Catholic theological seminary, which is a gift of James J. Hill, president of the Great Northern Railroad Company, and the man who to-day bids fair to become the uncrowned king of the Northwest. Mr. Hill is a warm friend of Archbishop Ireland, and when his own daughter entered the nunnery of the Good Shepherd in St. Paul he gave her a dowry of \$40,000, which went to the nuns, of course.

\*\*\*

Mr. Hill has certainly the right to give his money to Rome or to the Grand Lama, as he chuses. But it is evident that he does not thus favor Rome for its sake only. It is true that his generosity will, like virtue, find its own reward. For the week following the dedication of the seminary Mr. Hill cut down the wages of the Great Northern employees. There is, however, something still more significant in this alliance between a railroad magnate and an archbishop of the Roman Catholic Church, especially when the political relations of both are considered.

\*\*

The newspapers have published a full account of the so-called friendly suit of one of the shareholders of the Great Northern with regard to the Northern Pacific, which Mr. Hill will eventually gobble up, unless unexpected and unforeseen complications arise. The leading attorneys of Mr. Hill were the well-known St. Paul lawyers, Davis and Severance. This Davis is no one else but Senator C. R. Davis, whose name is now mentioned as one of the presidential possibilities for 1896. Some say that a man who thus champions such a gigantic monopoly as represented by J. J. Hill will be, if he should ever enter the White House as the chief of the executive pow-

er, very unfriendly to the laboring classes, which may be true, and may be false too. And yet there is something just as important to be noticed.

\*\*\*

If we mention Senator Davis and his political aspirations it is not that we wish to introduce politics here. But there are, in American politics, some burning issues which must be fairly and squarely dealt with. This is one of them. The Roman Church is at work in this land to obtain the supremacy over American institutions. Having this fact before us we are obliged to say that the choice of Senator Davis would be a wretched mistake and his election a national calamity. We say this independently of the party to which he belongs. We would say the same under any circumstances.

\*\*\*

The election of C. R. Davis would simply mean that our affairs are to be managed by the Hill-Ireland faction—in plain words, by the Roman Catholic Church. It was eleven years ago that the famous alliteration "Rum, Romanism and Rebellion" was uttered. Things have not changed very much since then. The Hill-Ireland-Davis trio in American politics represent the threefold power "Gold, Greed and Gab," of which no further supply is needed at present.

\*\*

While the Roman Church claims to be the Church of the poor its leaders are the devotees of the millionaires. It was only two years ago that Papal Delegate Satolli was carried to the Pacific Coast in Mr. Hill's private car, with all the luxuries and privileges that go with it. Last September Satolli, on his way to St. Paul, was given a free passage on Mr. Hill's palatial steamer, "The Northwest," from Buffalo to Duluth. From Duluth to St. Paul he was given a private car for himself and party. This is

probably what is called "to maintain the dignity of the Holy (?) See."

\*\*\*

Meanwhile, Roman Catholic disturbances keep on breaking out in different parts of the country. One of the latest took place as follows :

#### FATAL ROW IN A CHURCH.

"ST. JOSEPH, MO., Aug. 20.—There was a riot at St. Peter and Paul's Catholic church on Messianic street, and as a result one man was fatally injured and six others are badly used up, the injuries of two being serious. There is a faction of the church opposed to the priest, and these men attempted to break up the services. Several arrests have been made."

The *pacific* mission of Satolli is put to many a severe test.

#### GOD AND THE POPE NOT THE SAME.

In all parts of the United States intelligent Roman Catholics think, and many of them speak out boldly, that the Pope made a mistake when he ordered all his followers in this country who are members of the benevolent societies of Sons of Temperance, Odd Fellows and Knights of Pythias to withdraw from them. And their indignation has been aroused by the manner in which some of the bishops have promulgated this order. Bishop Wigger of Newark, N. J., said, as reported in the New York *Catholic Review*, March 9, 1895 :

"It is evident from this decree, sanctioned as it is by the holy father himself, that for the future it will be unlawful for any Catholic to join any of these societies, as it is also forbidden to those who have already joined to remain in them. For good Catholics, sincere and obedient children of the Church, this declaration of the ecclesiastical authority at Rome is sufficient. A good and devout Catholic desires above all to please God and to save his immortal soul. He knows that he can do this only by yielding ready and cheerful obedience to God's Church,

the holy Catholic Church, established by our Lord Jesus Christ, whose representative on earth is the Supreme Pontiff, the Bishop of Rome."

Intelligent Roman Catholics do not believe what this bishop says. God alone and not the Pope or his Church can save the soul, and this He does by obedience to Him and not to the Pope. Bishop Wigger reasons as if God and the Pope were the same person, or at least partners in the work of salvation. But they are not. "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.

"For God sent not His Son into the world to condemn the world ; but that the world through Him might be saved.

"He that believeth in Him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

It is not necessary for salvation to believe in the Pope or be obedient to him. Some popes have been very bad men, incarnate demons, and so may other popes be. But the God of all glory is the same yesterday, to-day and forever, infinitely perfect, full of mercy and compassion for all who come to Him believing and trusting in His well-beloved Son Jesus Christ our Saviour and Redeemer; and whosoever will may come to Him. If American Christians will make these simple and eternal truths known to our Roman Catholic fellow citizens many of them will come to Christ and be saved. They are ready to receive the good news, for they are disgusted with the teaching and practices of their bishops and priests.

#### TAMMANY'S STRENGTH.

The *Religious Telescope* says : "THE CONVERTED CATHOLIC, speaking of some things that occurred when Tammany Hall was in power in New York,

says: 'Tammany's strength lay in its alliance with the Roman Catholic Church in New York quite as much as with the criminal classes, and if it should ever again come into power it will be by the support of 'the Church.' The reform element in the city that has purified the municipal government should take note of this. Thus far Dr. Parkhurst and his followers have been silent on the subject, but they should be prepared to act with vigor when the time comes, and we believe they will.' This is a note of warning that the reform forces of New York City will do well to heed."

#### **A Hindoo Sacred Book and a So-called Christian One.**

The Hon. M. Bellerose, a Canadian senator, would rejoice if he could, at least, heavily fine a "separated brother" in Montreal for having exposed for sale what he, the senator aforeaid, terms an immoral book. That product of the printers' art which has aroused to 212 degrees Fahrenheit, his righteous indignation, as he regards it, is simply a translation of that part of St. Liguori's Theology which relates to the confessional. I need say no more to describe it. We have good reason to suspect that the hierarchy is "behind the scenes" in this case. As Liguori is, according to his Church, a "mediator of intercession," the book of which I speak must be a sacred one.

Many years ago a gentleman in England published what was simply a translation of certain extracts from certain Roman Catholic standard works. Yet he was fined for publishing what was pronounced an immoral book.

In the July issue of the *Presbyterian Record* (Canada) appeared the following:

The "Yagur Vega," one of the sacred books of the Hindoos, is so bad that it has been declared by the highest legal authority in Bombay to be a criminal offense to translate it into any living language in India; and a translator and publisher in the Punjab were fined for publishing a translation in Punjabi.

Now, whether should we say: "A certain part of a certain so called Christian book is as abominable as a certain heathen sacred book," or "a certain heathen sacred book is as abominable as a certain part of a certain so called Christian book?"

REV. T. FENWICK.

#### **ANOTHER CONVERTED PRIEST IN CHRIST'S MISSION.**

As we go to press this month another priest, the Rev. Anicetus Vanoli, D. D. of the Roman Propaganda, and Missionary Apostolic of the Roman Catholic Church at Constantinople, has come to Christ's Mission and been received with a hearty welcome. He is one of the most distinguished priests that has come to the Mission. Like Rev. Paul Pollack, D. D., who came to Christ's Mission two years ago, and has since graduated in medicine in order that he might return as a medical missionary to China, where he had been for six years a Roman Catholic priest, Dr. Vanoli received his degree of Doctor of Divinity at the Propaganda, Rome, where Mgr. Satolli had been his professor of dogmatic theology. Satolli will not be pleased when he learns that another of his pupils has renounced the priesthood and severed his connection with the Roman Catholic Church; and he would have a very bad turn if he had been present in the office of THE CONVERTED CATHOLIC when Dr. Vanoli renounced Romanism and accepted the evangelical faith. The Rev. George C. Neefham, the beloved evangelist, was present, and his great heart rejoiced to see another priest coming out of darkness into light and accepting Christ as his Saviour. Dr. Vanoli came to Christ's Mission immediately after landing from the French steamer. His certificates, which we shall publish in our next issue, are perfectly regular. We ask the prayers of our readers for this converted priest. He is a young man, only 30 years of age, learned and accomplished.

## AN APOCALYPTIC CRISIS IN PAPAL HISTORY.

BY REV. ARTHUR T. PIERSON, D. D., BROOKLYN, N. Y.

THE most careful students of the history of that mysterious politico-ecclesiastical power, the Papacy, have been compelled to identify it with the apocalyptic mystery of the woman whom John saw sitting upon a scarlet beast, and borne by it—the woman drunken with the blood of the saints and with the blood of the witnesses of Jesus, and declared to be identical with a certain great city which reigneth over the kings of the earth, and which is somehow connected with seven mountains or hills (Rev. xvii : 18).

We may well hesitate to interpret symbols found in the Apocalypse, that most brilliantly Oriental of all the poems of the Scriptures, save where, as in this case, God has hung a key close by the lock. We know from the Word itself that the woman is supported by the beast—the world power—and that she is the same as a great city which is identified with rule over earthly kings, and has seven hills within its compass. If that woman be not the Papal Church, supported by the temporal sovereignty, so long controlling even earthly empires, and finding its seat and centre in Rome, the seven-hilled city, then we may as well give up all attempts to read history in the light of prophecy. There is so remarkable a *consensus* of the most devout commentators and students of God's Word that it becomes almost a safe guide to interpretation; that the harlot, as in at least fifty cases elsewhere in the Word of God, describes an apostate or unfaithful body of professed believers, whose doctrine is corrupted and whose practice is perverted. Again, Rome, the new Babylon, is on a river, as were Nineveh and Babylon; and rivers are symbols of commerce, and so of temporal prosperity and a flood of affluence. Again, there is agreement

that this harlot is a world city, distinguished from the beast or world power. The beast is clad with scarlet-colored trappings, which appear to have embroidered upon them certain names full of blasphemy or irreverent assumption, as when men claim Divine honors. The woman's methods are seductive; with an artful policy she seduces nations into obedience, and political deformities and enormities result. The abominations of the earth—unbelief, superstition, sensuality, and idolatry—are somehow especially associated with this world city. The shedding of the blood of the witnessing saints is laid to her charge; and one has but to read the story of the Inquisition and the Vaudois Church to understand this. At least 30,000 martyrs belong to Spanish history alone! A Christian Church, calling herself "mother of all churches," has poured out and drunk saints' blood as though it were wine. As to the seven mountains, who does not know that Rome is *urbs septicælis*? If the inspired writer purposely avoided naming the city in order not to provoke heathen hostility, and yet wished to indicate the city to any attentive reader, how could he do it more clearly? The Palatine, Quirinal, Aventine, Cælian, Viminal, Esquiline, and Janiculan hills constitute the sevenfold key to this description. It would seem that, as the writer intimates, the mind which hath wisdom may easily discern beneath all this metaphor the Divine meaning.

Now, it is also a very remarkable fact that in the Apocalypse a certain marked period of prophetic time is represented under three forms: "Forty and two months" (13 : 5 ; 11 : 2); "twelve hundred and sixty," as in 11 : 3 and 12 : 6, "and a time, times and half a time"—i. e., three and a half



years, as in 12 : 14 ; Dan. vii : 25 ; 12 : 7. If we seek a meaning, it cannot be overlooked that each of these terms is the exact equivalent of the other. Three and a half years are forty and two months ; and these, at thirty days each—the even month of prophecy—contain 1260 days. We see no reason for not accepting this as a *literal* period at the close of the age, and for ourselves to hold it ; yet, as hundreds of prophecies have a double meaning—a larger and less literal and a narrower and more exact—we see no reason why this period may not, as most commentators believe, represent first a period of twelve hundred and sixty years, during which the anti christian systems of the beast and false prophet continue in full sway. Such a period, whether it be reckoned in years or days, represents both in Daniel and the Apocalypse the time during which the world power dominates and the earthly kingdoms usurp the authority properly belonging to the heavenly.

Now, here again some very startling facts confront the devout student who compares prophecy and history, and, without any disposition to substitute ingenuity for ingenuousness, or read into either Scripture or history and biased interpretation, we cannot close our eyes to a marvellous coincidence and correspondence.

The Papal power is peculiar in its claim upon *temporal* sovereignty. With the Roman Catholic faith as a religious creed or polity we are not now concerned, but only with an ecclesiastico-political power known as Papal—in other words, with a church borne on the back of a world kingdom. The first great epoch of the Papacy extends from the rise of the Papal system until the year 720, when Boniface boldly in Germany preached obedience to the Roman bishop. When the Pope's pretensions began to be acknowledged is a question

now hard to settle. Judging from the sixth canon of the Council of Nice, 325 A. D., no Divine prerogative was then allowed to Rome not conceded also to Alexandria and Antioch. In the fourth century, toward its close, we see Rome coming into a sort of spiritual dictatorship ; when advice and assistance were asked, the replies, at first mild and moderate, soon became arbitrary and mandatory, and this led to concessions and submissions from smaller and weaker bodies ; and so, by the middle of the fifth century, the sceptre of authority begins to be more boldly claimed by Rome. Leo I., surnamed the Great (440-467), a man of commanding genius and eloquence, secured from the Emperor Valentinian III., a law which he is believed himself to have framed, declaring the primacy of the Roman See. Yet even then the Council of Chalcedon in 451 gave the See of Constantinople a second rank, admitting Rome's superiority only because the city on the Tiber was *more ancient* than that on the Bosphorus.

In 484 Felix III. calls himself the Vicar of St. Peter. Gelasius, who succeeded him eight years later, asserted the supremacy of the *pontifical* over the imperial powers, although a period of great humiliation followed ; but Gregory the Great, at the close of the sixth century, had, more than any previous Pope, advanced Rome's ecclesiastical authority.

Yet even this great Pope, whose character ranked so deservedly high, had a controversy with John the Faster, Patriarch of Constantinople, because he assumed the title of *oecumenical*, which Gregory interpreted as meaning thereby *universal* bishop, pronouncing that a "proud and foolish word," and its assumption an imitation of the devil, which proves that Gregory set up no claim to be sole and supreme bishop and head of the Church of Christ. But it

was during this time that the ground of Rome's priority and authority was shifted from mere antiquity to the *succession of Peter the Apostle*.

But the decisive point from which Rome's *temporal* sovereignty is to be traced belongs to the days of Gregory's successor, Boniface III., who persuaded that blood-stained monster Phocas, in the year 606 or 607, to issue an edict conferring on him the title of universal bishop. And as Canon Pennington well says, "this concession must be regarded as a landmark in the history of the Papacy and as constituting the foundation of its spiritual supremacy." Thus, at the very time when the false prophet was preparing in the cave of Hera his religious "compound of lust, cruelty, and fatalism," the Papacy was taking its seat on the beast of the world power and deriving its own authority and power from that beast.

If Phocas thus represents the imperial power whose decree first established the Papacy and laid the way for its world kingdom, we have the *terminus a quo*, the starting point, and the four years between 606 and 610, the date of his death, seem peculiarly significant. If also the 1260 days be typical of as many years of supremacy, we may expect some peculiar culmination, perhaps catastrophe, at the end of this term, from 1866-70, in Papal lands, and especially in connection with Rome, the very seat of this world empire.

It is to be counted one of the most startling coincidences of all history that precisely such culmination and catastrophe did occur from 1866-70. Let us, however, first go back in the history. In 1846, twenty years before the 1260 years expired, an event occurred that was most significant. On June 16 Cardinal Ferretti succeeded Gregory XVI. under title of Pius IX. The history of that pontificate is so remark-

able that it has been considered worthy of a special record. It was a period of revolution. Less than two years after Pius IX. assumed the tiara, Count Kossi was murdered and the Pope was fleeing to Gaeta (November 24, 1848), and a republic was established at Rome under Joseph Mazzini. The French undertook an expedition to Rome to restore the exiled Pope, and after their repulse, under Garibaldi, at length compelled the city to surrender, July 3, 1849, and, under protection of Louis Napoleon, Pius IX., returned to the Vatican, April, 1850. He came back an absolutist of the worst stamp, prepared for the most aggressive measures and the most arrogant assumptions. He coolly divided Protestant Britain into Roman Catholic dioceses, gave new light to the Jesuit Order, granted indulgences to earthly saints, and canonized saints in heaven. The most astounding of all his acts was the summoning of a great Council on December 10, 1854, that proclaimed the dogma of the "immaculate conception." The Virgin Mary's claim to worship was thus reinforced by affirming that she was not born in sin, needed no mediator, and could therefore be safely associated with Divine honors. This has been justly called the "most violent strain of Papal prerogative to be found in the annals of the Papacy." For the first time, and with unbounded arrogance, a Pope added on his own responsibility an article of faith which no one could reject without forfeiture of salvation; for Pius IX. called together his bishops not to *decree* this dogma, but to *promulgate* it! Of course the implication was that the Pope himself was infallible.

Then followed during those memorable years the Austrian invasion of 1859, with Louis Napoleon's victory at Magenta and Solferino. Victor Emanuel comes to the front, and Count Cavour, and in 1861 the Italian Parliament pro-

claimed Victor Emanuel King of free and united Italy. In 1866 he became responsible for the integrity of the Pope's dominions, and the French forces withdrew. Again for a time the French troops occupied Rome, and under shelter of their presence Pius IX. called the Vatican Council on December 8, 1869. A thousand ecclesiastics in august procession and gorgeous apparel moved up the nave of St. Peter's, with a disgraceful regard of order and decorum that would have dishonored a political caucus; by Jesuitical intrigue and violent measures, on July 18, 1870, the Roman Pontiff was declared possessed of infallibility, and thus the summit of Papal arrogance and blasphemy was reached, for there was one who sat in the temple of God showing himself that he is God. At the time when this was reached a thunderstorm was rolling over the Vatican as though heaven itself were remonstrating against the impious assumption of Divine attributes by mortal man. Surely if ever a time had come when we might expect God to say in unmistakable language, as to Belshazzar, "Thou art weighed in the balances and found wanting! God hath numbered and finished thy kingdom. Thy kingdom is divided and given to others," this was the time.

Let the heedless reader of history note that this was the very year when the 1260 years were complete, from the death of Phocas. And on the very next day, July 19, 1870, *within twenty four hours*, the Franco-Prussian War was declared. Louis Napoleon, the Pope's protector, being overwhelmed with defeat, was compelled to withdraw his troops from the Eternal City; and before this memorable year had fled, on September 20, 1870, the troops of the King of Italy took possession of Rome, and the Pope became prisoner in the Vatican, his temporal sovereignty gone. The 1260 years were just expired. The

longest pontificate of history beheld the shattering of the temporal sceptre! Pius IX. had decreed the immaculate conception, exalted the Papal supremacy and declared himself infallible. He had declared temporal sovereignty indispensable to the support of his spiritual sceptre. Yet God chose his own pontificate as the time of the loss of the temporal power, never, as we believe, to be regained. Since then in France clericalism has been declared the foe of the nation, and the Papal yoke is broken, as also in Austria and Germany and Central America. With the assertion of infallibility comes the end of Papal dominion and usurpation.

Among the abominations traceable to Papal Rome are the doctrine of justification by meritorious good works, penance and purgatory, masses for the dead and intercession of saints, the worship of the host and of the Virgin Mary, immaculate conception and Papal infallibility. God seems to have decreed that with the daring assumptions implied in the last two His forbearance should cease and swift judgment descend. Well may men stand in awe as they behold such signal catastrophes in history!—*Missionary Review of the World.*

#### Dr West on "The Anti Christ"

We have collected Dr. West's learned articles on "The Anti-Christ" which have appeared in several issues of THE CONVERTED CATHOLIC, commencing with the January number of this year, and will publish them in book form. To meet the cost of publication we appeal to our readers for advance orders. We have no "financial backer" in this matter, though we would like to find one if we knew where to look for him. The price of the book is 30 cents; 4 copies \$1.00. Address orders to this office.

#### OUR SCARLET PRINCE.

We have still some copies of this excellent work on hand. We will send a copy free to anyone who will send us one new subscriber to THE CONVERTED CATHOLIC. The price is \$1.00.

## EDITORIAL AND PUBLICATION NOTES.

The celebration of the twenty-fifth anniversary of the occupation of Rome by the troops of Garibaldi was marked by the unveiling of a monument to the memory of the great Italian soldier on the Janiculum Hill, and also the dedication of a monument to Father Gavazzi which is erected over his grave in the Protestant cemetery where the poets Keats and Shelley are buried. Father Gavazzi was chaplain in chief of the Italian troops and fought by the side of Garibaldi, but when Rome became the Capitol of Italy he turned to the Bible and opened it to his countrymen as the source of light and foundation of liberty. He established the Free Evangelical Church of Italy and lived to see its progress. He visited the United States several times, the last time in 1881, when he delivered his final discourse in this country at our services in Masonic Temple. It was the last day of July and the heat was intense, but the great hall was crowded to its utmost capacity.

In connection with the Italian jubilee the learned article by Dr. Pierson—"An Apocalyptic Crisis in Papal History"—will be read with interest. All students of prophecy agree that the Papacy is doomed. We know not the day nor the hour when the Lord will come, and that unchristian organization, which has been styled "the masterpiece of Satan," will be destroyed. But this we do know, that the Roman Catholics in the United States are ignorant of the way of salvation through the finished work of Christ and are in danger of being eternally lost if the Gospel be not preached to them. A glorious harvest will be reaped in days to come in this field of labor, which is already white, and needs only consecrated Christian workers to bring souls into the kingdom.

With this issue of THE CONVERTED CATHOLIC the Editor begins the seventeenth year of his work in this city. The article in the first pages gives a summary of his efforts in this special field of Christian work. We have good reason to thank God and take courage and press on in the good fight for Christ and His Kingdom against the powers of evil and the machinations of the Roman hierarchy. To the good friends, the chosen people of God in all the churches, who have helped us in the work and blessed us with their sweet sympathy we return our heartfelt thanks. As we pray for them we ask them to continue to pray for us and extend their co-operation that we might all do more in this cause and render unto the Lord faithful service for all His benefits toward us. "We will take the cup of salvation and call upon the name of the Lord."

#### Subscriptions Needed.

The first number of THE CONVERTED CATHOLIC was issued in October, 1883, and if counted by numbers since then the subscription year ought to end this month. But we gave two extra numbers in the first volume that brought the end of the year to December, 1884, and so it has continued since then; for the great majority of our subscribers the subscription year ends in December. But money is so scarce at this time that we would esteem it a great favor if our old subscribers would renew for next year as soon as they conveniently can.

As to those delinquents who have not paid their subscriptions this year, who are more than a thousand strong, what shall we say of them? Only this, that our present financial stress is largely due to their neglect. We send them copies of this issue with bills enclosed. They will see that we are willing and will be happy to accept \$1.50 for this and next year's subscription. By sending us that amount they will materially help to carry on the work in which we are engaged. We hope all friends will do what they can at this time.